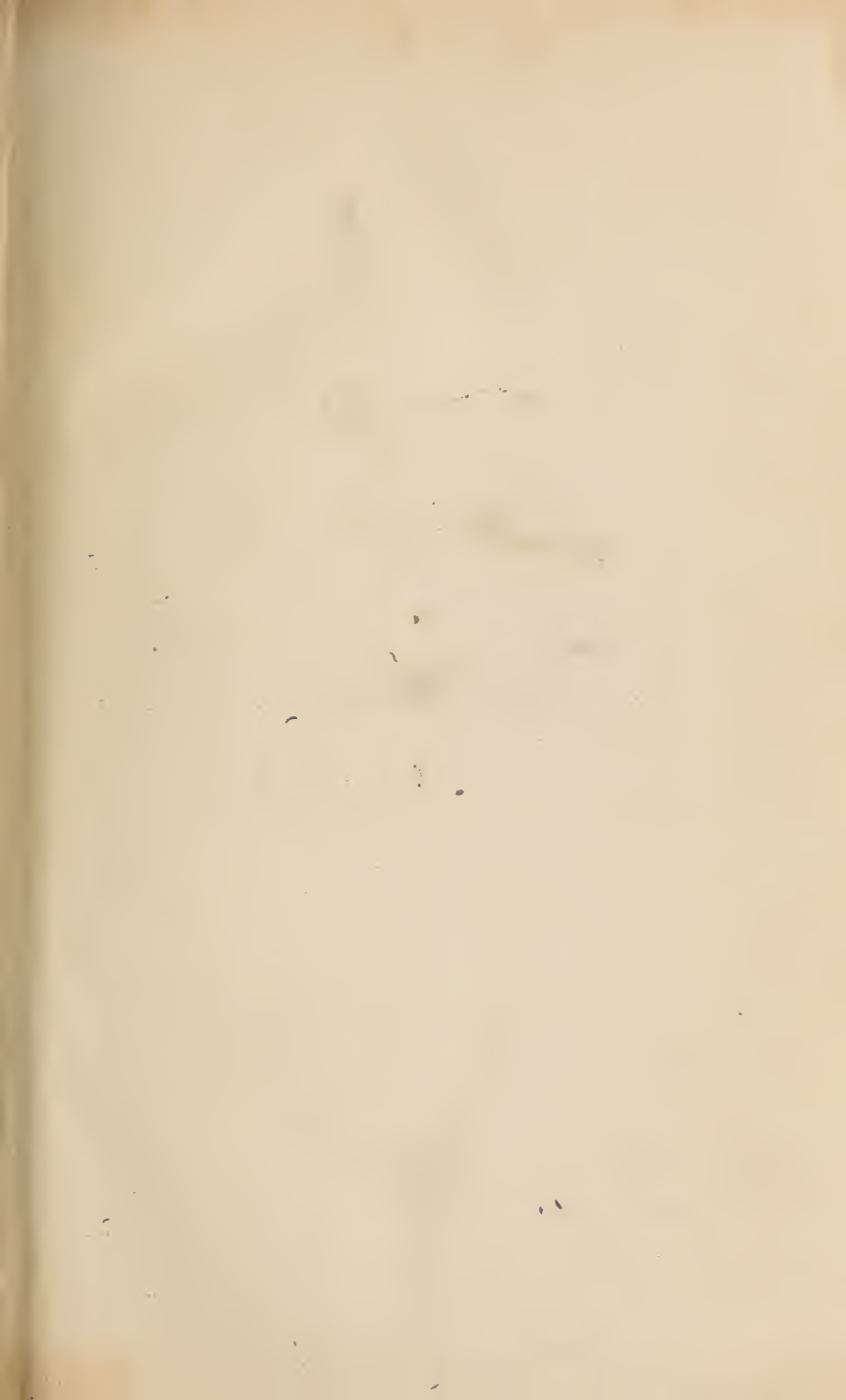


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# THE AFRICAN REPOSITORY.

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## LIBERIA EPISCOPAL MISSION.

We have condensed the interesting report of Bishop Payne, of the Episcopal Mission in Liberia, as it appeared in the "The Spirit of Missions" for December.

In reporting from the Mission, I conform to the order of the Districts in which our work is carried out, beginning with the

**MONROVIA DISTRICT.** *Trinity Church, Monrovia.*—Under date of April 5, 1864, Rev. G. W. Gibson sends me the following statistics of this Church: Number of Baptisms, 2; Confirmed, 3; Burials, 3; Marriages, 4; Communicants, 44. There is a class of four or five candidates for confirmation, (adults.) Mr. White, Liberian Candidate for Orders, continues to keep a day school in connection with the Church. The attendance varies from thirty to forty. The Sunday-school of Trinity Church is reported to be in a satisfactory condition, having in it a number of recaptives, children, and youth.

*Grace Church, Clay-Ashland,* continues to be supplied, as his health permits, by Rev. A. F. Russell, without salary from the Mission or his congregation.

**BASSA DISTRICT.**—The Church here, begun with so much promise, has been left without a minister for about a year. It is proposed to send Rev. Thomas Toomey, now at Rocktown, to occupy it at an early date. I can only give the statistics of last year: Communicants, 28; Sunday-school scholars, 57; day scholars, 69. This District, as stated in all former reports, is a most interesting field for efforts among the heathen, which, it is devoutly to be hoped, the zeal and liberality of the Church may still enable us efficiently to occupy.

*Sinoe.*—Rev. J. K. Wilcox, Minister. Mr. James Monger, Li-

berian Teacher and Candidate for Orders. Communicants last reported, 14; Sunday-school scholars, 25; day scholars, 20-25. Two small Sunday schools are mentioned in native towns near the settlement. A Female Sewing Society, connected with the congregation, supplies the children with appropriate dress for Sundays.

Mr. Wilcox writes that an effort is being made by a few friends of the Church in the township of Lexington to erect a small place of worship at their own expense. He already holds stated services in this settlement. Mr. Wilcox has recently made a missionary tour along the Kroo Coast, lying southeast of Sinoe. This is the original *Kroo* Tribe; their proper name is *Krao*, which foreigners easily changed into Kroo. Their country extends along thirty to forty miles of coast, and is immediately in the rear of *Mount Gedeye*, (Mount Caffa of Ptolemy,) where the finest iron abounds, and in the rear of which one of the branches of the Niger is believed to rise.

It has always been an active and intelligent tribe, and it is greatly to be desired that a Missionary Station should be established amongst them. Many Liberian traders are scattered along this part of the coast, with a few from Sierra Leone. Among the latter, Mr. Wilcox names one, whose child he baptized, who seemed to be a godly man; who, while endeavoring to serve God himself, used his influence to induce others to do so also.

Below the *Krao* are the Yedabo, a large tribe, who have fought their way from the interior, where they have many towns, and occupy a place on the coast known to traders as "Sassy Town." Here should be another Mission Station. Southeast from the Yedabo are Mena-Sedewe or Grand-Sess people, about forty miles above Cape Palmas. This is the largest settlement on the Grain Coast, having a population of fifteen to twenty thousand. They are closely connected with the Greboes. Here, too, we should, by all means, have two efficient Missionaries.

THE CAPE PALMAS DISTRICT. *Fishtown*.—The first of our stations in this District, proceeding down the coast from Grand Sestos, is at present occupied only by a native Catechist, Mr. Samuel Boyd, with six scholars. It is under the immediate supervision of Rev. Thomas Toomey, at *Rocktown*, who visits and preaches regularly in the towns about; and the more general superintendence of Rev. C. C. Hoffman, who administers the Lord's Supper there and at *Rocktown* at stated intervals. The advantageous position of *Fishtown*, with the best harbor on the Liberian coast, its facilities as a radiating point, and the fine site of the Mission premises point to it as a suitable location for far more important objects than have yet been attained or attempted. It is here we propose to place a training school for catechists, and if it shall please God ministers for the missionary work.

*Rocktown*.—Minister, Rev. Thos. Toomey; Catechist, G. T. Bedell; Assistant Teacher. Baptisms at the station, Adults, —;

Infants, —; Confirmations, 2; Communicants, 12. Boarding scholars, 8; Day, 5; total, 13. Sunday-school scholars, irregular, 100. The conduct of the Christians at this station is reported by Mr. Toomey to be satisfactory. The attendance of the heathen at St. Paul's Church is small; but good congregations are obtained when the Missionary goes to the towns and villages. As stated above, Rev. Mr. Toomey is about being transferred from this station to Bassa. Rev. Mr. Suss, late of the Basle Mission on the Gold coast, is to take his place for the present, and has already removed to the station.

*The Orphan Asylum, St. Mark's, and St. James' Churches, C. P.*, continue under the immediate superintendence and pastoral care of Rev. C. C. Hoffman. *The Orphan Asylum* has continued to suffer by reason of frequent changes in its Superintendent and Teachers. Mr. and Mrs. Hoffman, now providentially returned in improved health, were absent, the former eight months, the latter a year. During this time the superintendence of the Institution devolved on Mrs. M. A. Cassell, a Liberian lady of experience in teaching and the management of children, and who, it gives me pleasure to add; exercised a mild but firm government. The Teacher for the past fourteen months has been Miss Hannah More, formerly of the Mendi Mission. The state of her health, which has been poor of late, and other circumstances, will probably induce her soon to revisit the United States. We are encouraged soon to expect another to take her place. Present number of Beneficiaries, 14; Day scholars, 9; total, 23.

*St. Mark's Church.*—Services in this Church were maintained regularly during Mr. Hoffman's absence by myself and Rev. T. Toomey. The congregation here has continued much the same during the past year as in previous ones. Here, as in all the Liberian settlements, there has been of late but little immigration, and, consequently, but little material for increase, except in a transfer from one Church body to another, of the recaptives. To this latter class I am thankful to know that the Rector of St. Mark's directs a pastor's eye. He has a Bible-class composed of them, and some have already been gathered into the Church. In the Sunday school, also, there is an attendance of quite a number.

The statistics of St. Mark's Church are as follows: Rector, Rev. C. C. Hoffman. Communicants; Liberian, 71. Baptisms: Liberian, Adult, 1; Infant, 7; total, 8. Native, adult, 4; infant, 2; total, 6. Confirmations: Liberian, 8; Natives, 3. Marriage: Liberian, 1. Deaths: Liberian, adult, 2; infant, 2. Sunday-school scholars: Liberian, 157; Natives, 25; total, 182.

*Parish School.*—Miss E. Norris, Teacher. Scholars, average attendance, 35. This school is sustained in part by St. Mark's Church.

*Hoffman Station and St. James' Church.*—A more and more important and interesting charge continues under the pastoral su-

pervision and care of Rev. C. C. Hoffman. In the Christian village here are: Families, 14; Children, 29; Total population, 83. Scholars, Beneficiaries, 15; Day-Scholars, 15; Total, 30. Day-Scholars, chiefly children of Christian villages. Sunday-school Scholars, 70. Communicants, reported with St. Marks, 61. The attendance on the religious services held in St. James' Church every Sabbath afternoon, is chiefly composed of Christian villagers and scholars; though here, as elsewhere, good congregations assemble in the heathen towns, when visited by Missionaries and Catechists.

*The Frey School*, at Hoffman Station, taught by Mrs. N. S. Harris, has 6 Boarding Scholars, and 4 Day Scholars: Total, 10. It is sustained by a Christian gentleman—not of the Episcopal Church—in Philadelphia.

*The High School*, Mt. Vaughan, continues under the charge of Mr. S. D. Ferguson, Candidate for Orders. Though Mr. Ferguson is faithful, and for a young man very efficient, this school does not and has not accomplished the great objects for which it was established, namely, training Teachers and Ministers for missionary work. Number of beneficiaries at present in High School, 7: Day-Scholars, 25: total, 33.

*St. Mark's Hospital*, near the Orphan Asylum, though not properly a part of Mission work, is nevertheless the work of the Rector of St. Mark's, who, through this institution, has provided comfortable accommodations for the sick of all countries, visiting the port of Cape Palmas.

*Spring Hill*, five miles below Cape Palmas.—Mr. John Farr, Native Teacher and Catechist. There are here, Boarding Scholars, 7. One has been transferred to Hoffman Station, and is attending the High School as a Day Scholar. Another Christian young man has left to engage in farming on the Cavalla river, with the approbation of Mr. Hoffman and his teacher.

*Hanhite Lu*, (Good-things Hill,) is the hopeful name given by the Superintendent to a station occupying the site of what was once a robber's den. It is at Graway, eight miles below Cape Palmas, and three from Cavalla. Teacher, Mr. James Bayard. Boarding Scholars, 6. In three large heathen towns near the station, (of which his father was king,) Mr. Bayard holds religious services on Sunday, and otherwise endeavors to exert a Christian influence. Both Mr. Farr and himself seem to be increasing in efficiency.

**CAVALLA DISTRICT.** *Cavalla Station*.—Superintendent and Pastor, Bishop Payne; Assistant Minister, Native Deacon, Rev. C. F. Jones. Teachers—Miss E. E. Griswold (foreign) and Mrs. Gillett, (native,) Mr. Charles Morgan, (native.) Teacher of Day-School and Candidate for Orders, Edward Neufville. Printers—J. P. Jackson and E. S. Appleton. Boarding Scholars: Girls, 29; Boys, 21. Day-Scholars: Girls, 12; Boys, 4; total, 66. Sun-



day-school Scholars, irregular, 150. Baptisms: adults, 14; infants, 13; total, 27. Confirmations: adults, 4. Marriages, 3. Deaths, 8. Communicants: transferred, 1; suspended, 5; present number, Foreign, 3; Liberian, 2; Native, 84; total, 89. Missionary contributions, \$424 34; alms, \$43 82; total, \$468 16. Regular services have been maintained at this station, namely, two in English, and one in Grebo on the Sabbath, and one on Wednesday evening; Rev. C. F. Jones preaching on the latter occasion, and the Bishop on the three former. The Bishop also superintends and teaches Sunday-school every Sabbath afternoon in the month, except one, when he publicly catechises. Besides services in the Church of the Epiphany and Girls' School-House on Sunday, Mr. Jones and some communicants hold services in four of the villages belonging to Cavalla, either on Sunday or some other day in the week. Day-schools are maintained in four towns, by the Bishop, Mr. Jones, Miss Griswold, Assistant Teachers, and advanced scholars.

The *Cavalla Messenger* continues to be printed at the Station, with an increasing circulation, and several small books have been printed on the press during the past year. I hope by another year to have the Prayer-Book ready for the press, in Grebo. I am at present also engaged with Mr. Jones in translating Romans and Corinthians, which, it is hoped, may be published in the present year.

*River Cavalla*, the next station in order eastward, has been under the care of Mr. J. D. George. Since the war broke out, I have heard little or nothing from him. The people of Cavalla have made two attacks upon the town in which he lives; in one of which, though with much loss, they had nearly succeeded in destroying it.

*Rockbookah*.—At this station, three miles below the Cavalla river, are the Native Catechists, E. W. Hening and Russell Leacock, with their wives. They visit and give instruction in ten villages along the coast in the Babo tribe. The limited appropriation to the Mission still forbids that necessary appendage to every Mission Station—a boarding-school.

*Taboo Station*.—Mr. Richard Miles, late of the Mendi Mission, having remained at the Orphan Asylum, in the absence of Mr. Hoffman in England, on the return of the latter was sent to occupy this interesting station in the beginning of the present year. The war which had driven away the Catechist, Mr. J. M. Minor, was now happily over, and there was a prospect of years of peace. Mr. Miles has entered earnestly upon the duties of the station, visiting regularly and publishing the "glad tidings" in the several towns and villages composing the Plabo (Taboo) tribe, and seems encouraged in his labors. The Native Scholars, hitherto at the station, were most of them transferred to Hoffman Station. Two were withdrawn through the temptations and casualties of the war.

Three foreign children—one son of Mrs. Miles, and two native deaf and dumb boys, taught chiefly by E. P. Messenger, constitute for the present the school at the station.

*Bohlen and Out-Stations.*—*Hening Station*, the first in order on the river, continues under the charge of Mr. J. W. Hutchings, Native Catechist. Mr. Hutchings has been afflicted during the past year in the death of his wife. He, however, continues at his post, and seems to be faithful. He holds religious services in three Babo towns on the river, and in its neighborhood. These three towns being in league with the Cavalla people in the present war, intercourse between them and this place is not interrupted.

*Gitetabo Station.*—Catechist and Teacher, Mr. Francis Allison. Boarding Scholars, 6. Mr. Allison holds religious services regularly in three villages, near the Mission premises, and occasionally in several others, six to ten miles west of the river; constituting, with the three just named, the portion of the Nyambo tribe, called *Gitetabo*. Mr. Allison also sometimes visits and holds services in Borobo, another division of Nyambo to the north, and including Dihne on the river.

*Tebo.*—This name designates the station and the large tribe, to leaven which it has been established. Catechist and Superintendent, W. H. Kinckle. Teacher, Francis Hoskins. Scholars, 6. These parties with their wives, and William Bryant and wife compose the strength of the mission and representation of Christian civilization, where there should be one or two ordained Missionaries; for, by means of the Tebo tribe, extending from the coast near Taboo, to the mountain's interior, the Gospel might be spread to the distance of one hundred miles.

*Bohlen.*—This has been occupied, since Mr. Auer left, by Mr. L. W. Thornton. T. C. Brownell, Teacher. Native scholars, 8. The wives of Messrs. Thornton and Brownell, with B. C. Webb and wife, represent the civilized and Christian agency at this important station. The communications, 6 in number, with those at Tebo and Gitetabo, are included in the statistics of Cavalla Station. Mr. Suss and wife, late of the Basle Mission, on the Gold Coast, have recently been appointed by the Foreign Committee with a view to occupying this station.

GENERAL STATISTICS.—Baptisms—Liberian, adult, 3; infant 7; Native, adult, 26; infant, 42: Total, 78. Confirmations, 15. Communicants—Liberian, 168; Native, 148: Total, 316. Sunday-school Scholars—Liberian, 269; Native, 283: Total, 552. Day Schoolers—Liberian, 145; Native, 73: Total, 218. Boarding Scholars—Liberian, 24; Native, 108: Total, 132.

CONCLUSION.—We should accept it as a visible and unquestionable proof of Christ's presence with the Church and African Mission, that not one of its twenty-one Mission Stations has been given up; that converts have been gathered from the Liberians and Natives;

that four additional male and as many female missionary laborers have been appointed, while others have offered their services; that new measures adopted result in increased contributions to the Missionary Treasury; that there is a prospect of a Missionary Seminary in the United States, and of a Training School for Catechists, Teachers, and country-born Ministers in the Mission; that we have the promise of a missionary schooner, by means of which we may convey the message of salvation along two hundred to three hundred miles of coast yet unvisited by the light of truth; and, above all, that God has given grace to those who have labored longest and suffered most in this blessed work more and more to live in it, and to desire to spend and be spent in it and for it.

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For the African Repository.

## RELIEF!

SUGGESTED BY THE PERMANENT FOUNDATION OF THE LIBERIAN REPUBLIC ON  
THE SHORES OF WEST AFRICA.

A lamp that holds eternal light within its crystal stem,  
A light more precious than the rays of sparkling diadem,  
Erects its glory on thy shores, O ancient land of grief!  
And on thy firmamental walls imprints the word—RELIEF!

Relief! I seem to hear the sound vibrate on every air,  
As if cathedraled Universe, in sympathy most rare,  
Would thus its exultation show—its undisguised acclaim—  
As on historic scroll is traced LIBERIA'S hopeful name!

Relief! It comes in God's good time. The bud's resplendent flower  
Had its allotted ripening day: could bloom no other hour!  
So Ethiopia's succor lagged: tight-closed each entrance door,  
Until her cultured exiled sons retrod her famished shore,  
And in their hands and in their lives, this light of priceless lustre bore.  
Whose fructifying power shall bloom her buds of promise evermore!

Relief! Like that which I should feel, if, on a vast and cheerless sea,  
Floating abandoned and alone, some sudden succor came to me.  
Lifting me out the watery gulf, so ready to divide the thread  
Whose silken woof is all that lies between the living and the dead!

Relief! Bright-plumaged birds of thought flock to the portals of the mind.  
Eager to illustrate the bliss which by this simple word's defined!  
Chief of the shining pageant, comes the thought of ransomed Africa:  
Her Idol gods low-disenthroned—her superstitions swept away,  
And in their stead, the Shrine of Christ reflecting Heaven's celestial Day!

G. M.

From the Philadelphia Telegraph.

### COMMERCIAL IMPORTANCE OF LIBERIA.

We wish to say a few words about the growing commercial importance of Liberia, and the expediency of establishing a closer intercourse with that interesting region. That which this country now enjoys with the prosperous and promising settlements it has founded, is not so regular and frequent as it ought to be. Viewed only as a means of inducing and facilitating the emigration of our free negroes to a land where their condition as regards climate, political freedom, and social equality would be vastly improved, the proposition to establish much more intimate communications with the West Coast of Africa deserves the best zeal and efforts of Congress and of the citizens of all the States. Considered simply with reference to its moral and commercial consequences, the object suggested is entitled to rank as one of the noblest and most momentous aspirations of philanthropy that ever engaged the exertions of any people. A wise self-interest, no less than an enlarged and elevated humanity, should prompt us to co-operate with all possible energy in forming and fostering the nearest relations of mutual good-will, dependence, and traffic with Liberia.

Besides the fact that their personal fortunes in every respect would be immensely ameliorated by their removal, obvious considerations of domestic and political welfare unite to persuade us to do all we can to promote the transfer of our free colored population to the colonies which a benevolent policy has created for them on the native soil of the race. Their position is anomalous, and probably will always remain so. From such a situation every enfranchised colored man should be eager to escape; and we are satisfied that if he were furnished with the proper facilities for his transit to a region peculiarly well fitted to his physical nature, and under whose republican institutions he could enjoy all the civil and social happiness of a freeman, he would desire to embrace so eligible a change in his condition.

But ample and abiding intercourse with Liberia is strongly recommended by commercial motives. A Christian commonwealth, rapidly progressing in civilization, is developing the material resources of the West Coast of Africa, and is destined eventually to spread its power and cultivation far into the interior of a still barbarous, but most fertile and productive continent. It is manifestly important that the United States should begin to take a much more serious notice of this fact, and open the most extensive and friendly communication with the new State. Its commerce even now is very valuable. The British Government, more sagacious than ours in cultivating trade with all parts of the world, now possesses full two-thirds more of the commerce of Liberia, a settlement of American origin, and all of whose sympathies incline it to associate with us, rather than to any other country.

It is easy to foresee that a vast territory, containing millions of inhabitants who are one day to be redeemed from a savage state and introduced to the wants and tastes of civilized life, must ultimately open to enterprise, industry and art one of the largest and most lucrative markets in the world. The United States possess great advantages in any competition for the commerce of Africa. They have, for instance, an exhaustless abundance of the raw materials for the fabrics which form the staples of African imports and consumption; the requisite skill, labor, and machinery to produce them at the lowest rates; and an ample merchant marine to do their own carrying upon the ocean, while they occupy towards the settlements peopled by colonists from their own shores relations of sympathy which, if properly cherished, may secure to us commercial privileges attainable by no other nation.

We therefore trust that something will speedily be done to secure success in this matter. Its importance to our interests cannot be too highly estimated. Our Government and people have too long been idle and indifferent with regard to a subject of great and growing concern, and it is time to wake up and act vigorously.

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### VISIT TO MONROVIA.

The following is from a letter written by the Rev. Thomas Burrows, a missionary who visited Monrovia on his way to Cape Palmas:

It gives me great pleasure to be able to inform you of our safe arrival on this African coast. We anchored off Monrovia, Monday afternoon, July 25th, after a pleasant passage of thirty-nine days from New York.

We got to Monrovia just in time to be present on the anniversary of the national birth-day of the Republic. (July 26, 1847, Liberia declared itself an independent country.) We reached the Hall of Representatives in time to hear an able oration on "True Civilization." Every one seemed happy, and determined to have as good a time as possible.

Our stay in Monrovia has been pleasant, and certainly we have great reason to remember the good people there, and their kindness to us. On Sunday morning I preached in Trinity church, addressed the Sunday-school children, and read service in the afternoon. This church is a substantial stone building, and is capable of seating three hundred persons. The pastor, Rev. G. W. Gibson, is making strong efforts to raise funds for plastering it inside.

While our vessel was lying here, I had an opportunity to visit the Muhlenberg (Lutheran) Mission, twenty-two miles up the St. Paul's river. Rev. Messrs. Rice and Kistler gave me a very cordial invitation to accompany them and see the place. The St. Paul's is a

noble river, and although the scenery is not grand, it is very fine. Evidences of industry meet the eye all along its banks. Here and there may be seen plantations of rice and sugar-cane, and substantial brick and stone houses.

The mission-house is built on a hill, and commands a good view of the surrounding country. There are forty-seven children connected with this station. It is really astonishing what has been accomplished during these last five years, the time this station has been started. There are sixty acres of land under cultivation; this is worked by the children between school-hours. The house is surrounded with fruit trees and flowers, and presents a picture of happiness and comfort. May God bless those dear brethern in their work!

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### RESEARCHES IN ZULU LAND.

Rev. Lewis Grout, who has spent fifteen years as a missionary in South Africa, has published a volume descriptive of the region of his researches and labors, with the title of Zulu Land. The work is a popular treatise in which the novel and striking features of the country are made familiar to the reader. Zulu Land is a large territory on the southeast coast of Africa, including the province of Natal. The land rises by a succession of plateaus from the sea to a height of six thousand feet in the interior, the soil is much of it fruitful, and the inhabitants a finely developed race with mitigated negro traits. They have hitherto had no written language, their only literature being comprised in legends and traditions, but Mr. Grout has with much labor prepared a grammar and other educational works, the Zulu convert first learning the alphabet of his native tongue from a transatlantic teacher. Though without books the race has some taste for reasoning and oratory, and law courts whose forms and observances are in some respects caricatures of our own.

Commencing with a graphic account of his own first experience in a country so new and among a people so strange, the writer proceeds to give, in twenty-five readable chapters, some account of the discovery of the region and early visits to it by Europeans; its position and geographical features: the season and climate; origin and relationship of native tribes: early accounts of Natal, and history of native rulers; what the Dutch have done and suffered; Zulu-Kafir law and government; superstitions; matrimonial affairs; character; language and literature; the American Zulu mission; European missions; geological features of Natal; botanical productions; the fauna—beasts, reptiles, insects and birds; European enterprise in Natal; and the present state of affairs. A considerable number of engravings serve to bring the country, the people, and their costume and customs, more vividly before the mind. The work is one of much value.

Extract from the "Negro Problem Solved," by the Rev. Hollis Read.

### A NEGRO NATIONALITY IN AFRICA.

But there remains one other aspect in which we would contemplate the idea of a negro nationality in Africa, and the duty of our colored population in relation to it. It is the providential aspect. Are there grounds for the conviction that the finger of God is pointing them to that land—that they have a great mission to fulfil there—that the strong hand of Providence is stretched out to bring them to their promised land—that that land is kept in reserve, waiting for its rightful occupants—that they are the heaven-appointed agents for the accomplishment of Heaven's purposes toward that long-forsaken continent?

1. There has been a noteworthy preparation on the part of Africa. Ethiopia is stretching out her hands for aid. Most wonderfully has the hand of God wrought, during the last fifty years, to prepare that continent to receive the rich boon of civilization and a pure Christianity. From various motives travellers, explorers, adventurers, have been moved to bring Africa out from the dense, dark cloud that has so long enshrouded her, and to make known to Christian nations her woes and her wants, that they in turn should be moved to come to her relief. Christian travellers have here done a great and a good work. They are the best explorers of an unfrequented country, for the double reason that we have, in the character of the men and in the motives which prompt their travels, a guarantee of trustworthy accounts; and that they are not transient travellers or simple sojourners in the land, but residents, who have free intercourse with the people in their own native tongue, and every facility for a thorough acquaintance with the manners, customs, religion, and general resources of the country and its people. Scientific explorers have done a service scarcely less valuable. Governmental expeditions for discovery have forced their way up the great rivers of Africa, and exposed to the view of the other nations the resources of her interior. Commerce has followed in their wake, and been as the strong arm of Providence, to prepare Africa to receive into her wounded bosom the "oil and wine" which the good Samaritan waits to pour in.

And what is yet more worthy of our admiration and gratitude, is the wonderful readiness to receive the gospel. Like Cornelius, and his "kinsmen and friends," they are "waiting"—"to hear all things commanded of God." We have the current testimony of all missionaries to the readiness, the eagerness, of the native Africans to receive the gospel. If the missionary is but a transient traveller in their tribe, they entreat him to come and take up his abode among them. They hold out every inducement in their power. They employ strategy to retain him. Ethiopia thus stands in the posture of outstretched arms, hungering for that bread which came down from heaven. But,

2. Do we discover any movements of Providence corresponding

to this; preparing the agencies and the agents to meet such a state of preparedness on the part of Africa? Most undoubtedly we do. We have seen what an irrepressible desire for instruction has, within the last generation, sprung up even among our slave population; and how that, in spite of disadvantages that would seem insuperable, many have risen, not only to respectability, but to eminence, and fitted themselves to be just the kind of agents which Africa is prepared to appreciate, and be profitted by. Africa stands in a waiting posture to receive them—with outstretched arms to welcome them to her embrace. She is famishing for the bread of life; and her Americanized sons are the only almoners on earth fitted to supply her need. The mission is theirs, heaven-ordained—theirs, because heaven has adapted them alone to it.

And the same din of preparation is heard—the same training of agents for the renovation of Africa—the same yearning to bless their father lands in the emancipated thousands of the West Indies, and among the recaptured Africans taken to Sierra Leone. These last, “civilized and Christianized, feel all of a sudden an irresistible desire to return to the land of their birth. They charter vessels, and a large number go down the coast a thousand miles and more, bearing the gospel to Abbeokuta.”

3. And in correspondence with all this, and outside of all, we meet mighty auxiliary agencies which Providence has furnished, by which to bring into action and to make effectual the facilities and resources I have named. Philanthropy and christian benevolence were never more effectively roused than at the present moment in respect to Africa. Already (and this all in a few years) is Africa begirt with Christian missions. Nearly every Missionary Society is represented. On the west, the south and the east, this efficient agency is at work, and every year does but deepen the interest felt in Africa.

No question is of so momentous import as that which relates to the negro. It is the great question of the day. It shakes England to her very centre. It agitates all Europe. It has burst on the American Union like a thunderbolt, and, with a *furor* that knows no bounds. Nations, not a few—nations, great and mighty, seem likely to become actors in the great drama, and arbiters of the fate of Africa. Never before did the world witness the mighty movements of Providence so concentrating on one great arena, as we now do in relation to Africa. Commerce is turning thither her keen eye, and extending her puissant arm toward that long-neglected land, developing her resources, demanding industry, evoking enterprise, and giving sure promise that thrift, light, knowledge, civilization, nationality, and Christianity shall follow in her wake.

Never did a people have stronger inducements to decisive and energetic action. Would they be men and not things—free men and not chattels—citizens and not a race of menials, they must go where alone the opportunity of asserting and maintaining their manhood is offered. And would they not prove recreant to the noble mission



given them to fulfil, not to a tribe, but to a continent, toward which the unerring finger of God is pointing, they must, in obedience to the heavenly behest, go to them who are ready to perish. Never did a people have spread out before them so extensive, so inviting, and so promising a field.

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### CHRISTIAN SUCCESS AT SIERRA LEONE.

The last report of the (Episcopal) Church Missionary Society presents a case of success in planting the institutions of the Gospel among a people, which is worthy of notice. The colony of Sierra Leone, in Western Africa, was commenced in 1787, and has been mostly built up by slaves recaptured from slave ships. The report published in London, states :

A third year has passed since the native church in Sierra Leone was thrown mainly upon its own resources for the support of the native ministry, and for the education of the rising generation. The transition was a critical period. The success has been, under God, complete. The voluntary contributions of the people have supplied the stipends of nine native clergymen, at a higher rate than the Society had paid; each of the congregations has contributed largely to the repairs of churches; several have commenced the erection of new stone buildings instead of the wooden churches in which they had been accustomed to worship; their elementary schools are supported by local funds, partly by fees, partly by subscriptions; and to such an extent has elementary education been carried in the colony, that it appears from the Government Reports in the Parliamentary Returns, that, in the year 1860, the population of the colony was 41,624, of whom 9,286 were under education, being between one-fourth and one-fifth of the whole, which is a far larger proportion than is found in any European country, the proportion in England being nearly one-eighth, and in Prussia one-sixth. There is also a Grammar school with 100 pupils, which is not only self-supporting, but which has accumulated a capital of £500 in the course of a few years, for the establishment of scholarships; and there is a self-supporting Female Institution, containing forty-five pupils. In addition to these local objects, the subscriptions to Bible and Missionary Societies have risen to a higher amount than in any previous years. All these contributions are raised, not by large donations from a few prosperous traders, but by the frequent small donations of nearly every family in the colony. The habit was happily introduced, with the first introduction of Christianity, of a weekly payment from every adult Christian convert; and every Christian family now freely gives a penny a week towards the Church Fund, in addition to the support of schools, and of Bible and Missionary Societies.

The Committee point to these results with gratitude to God, because the colony of Sierra Leone has been, from its first establishment, identified with the Church Missionary Society, having sprung into existence through the zeal for God's glory, and the noble philanthropy which animated the fathers of the Church Missionary Society, as well as having been the first field of its labors.

There is another and still stronger ground of devout exultation at the prosperity of the native church in Sierra Leone. The Society have labored to bring that church to maturity, in the hope and expectation that it would prove a fountain of evangelical light to the neighboring tribes, furnishing to the native evangelists a portion at least of the means of their support. The Committee rejoice to see that the native church is rising, year by year, to a sense of this high calling.

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### CHARACTER OF THE CENTRAL AFRICANS.

At a missionary meeting lately held in England, the great African explorer, Dr. Livingstone said—I should like to answer a question that is very often put to me, "What sort of people are those you wander amongst?" Now, I should like to tell you that they are very far from being savages. On the seacoast they are rather bloodthirsty, especially those who have been in the slave trade, but when you get about three hundred miles into the interior, you meet with people who are quite mild and hospitable. It is the duty of each man in the village to give every stranger his supper, and to show him every hospitality which lies in his power. These people are not engaged in hunting, as most inhabitants of this country think they are, but are employed in cultivating the soil. They also manufacture iron, smelting it from stone, and very excellent iron it is. I brought home with me the last time I was in England some of the ores, and the iron was manufactured into an excellent Enfield rifle. The quality was exceedingly good, and equal to the best Swedish iron.

They also manufacture a very superior quality of copper, also articles of earthenware and basket-work. When we first go amongst this class of people, with the idea of their being savages, it is rather singular, but I believe true, that they rather believe we are the savages. They do not understand where all the black people who are carried away go to. Thousands are taken away annually, and you cannot go anywhere without meeting with slave parties. The men carry what are called slave sticks, with a fork at the end of them, which is fastened around the necks of the captives, so that it is impossible for them to get out of them or get at the other end, by which they are tied to trees throughout the night. The people I am now speaking of imagine that the white people eat them. They look upon us as cannibals, and we look upon them as savages. Now, if we take an impartial view of both, we shall find that they are better than each imagine one another to be.

## ORIGIN OF THE AMERICAN COLONIZATION SOCIETY.

The Rev. D. O. Kellogg, Jr., of Philadelphia, is publishing in the *Recorder* of that city, an interesting sketch of the Foreign Missions of the Episcopal Church of the United States. In the fifth article we find the subjoined account of the causes which led to the foundation of the American Colonization Society, and the Christian purpose of its founders and early agents in this country and in Africa :

Some action was taken at the first annual meeting of the General Missionary Society, in May, 1822, looking to the establishment of a mission on the Western coast of Africa, and the matter was placed in the hands of a committee for investigation and report. Thus it appears, that from the beginning, this field had engaged the attention of the Church. Nor is this unnatural, since an interest in this quarter had been bequeathed to the new society, by its predecessor and parent, the "Episcopal Missionary Society of Philadelphia." It had also been largely increased by the action of some few persons, whose missionary zeal had impatiently outstripped the tardy movements of the General Convention. These persons, in whom the sympathies of the Church and the wants of Africa flowed together, uniting them in firm relations of Christian charity, went out to that degraded continent under the auspices of the American Colonization Society. Of the number thus sent out, there were three, whose connection with the Episcopal Church at the time of their departure, was such as to call for notice in any complete record of her missionary operations.

They were Mr. John P. Bankson, who has the especial honor of being the first missionary appointed to a foreign field by any society of the Church in the United States, as he was the only one who acted under the auspices of the "Episcopal Missionary Society of Philadelphia," and the Rev. Messrs. Samuel Bacon and Joseph R. Andrus. Other members of this communion were sent out by the Colonization Society, and nobly bore up the standard of the cross on Africa's pestilential shores, but as they were laymen, and held no connection with any of our missionary organizations at the time when they went out, they do not claim any extended notice here. The names already mentioned do possess an interest in this connection; though they never held any official relation with the General Society, and, indeed, were lying in their graves on the shores of Africa, before the Convention of 1821 had re-organized this agency. The time of their going forth, and the position they occupied in our Church, gave their mission an especial influence in awakening an interest in the condition of Africa, and in determining the establishment of a missionary station in that quarter. Hence it is but just to the memory of these men, whose young lives are a precious heri-

tage to the Church, and whose names and deeds are too rapidly fading from her mind, to recover their history, as far as possible, and associate it with such narrations as these.

But, before doing this, since it may be suspected that their zeal was itself drawn out and strengthened by previous exciting causes, and as those causes were set in operation largely by men within the Episcopal Church, it will not be inappropriate to refer to them here. The American Colonization Society was formed at a meeting presided over by Hon. Henry Clay, of Kentucky, held at Washington on 21st December, 1816. Its organization and early operations were stimulated by influences coming from two different quarters, one of which was almost entirely Episcopalian. It designed to accomplish a project which had long been advocated in this country, and which the success of the English colony at Sierra Leone, demonstrated to be practicable and wise. This project had been urged by the Rev. Samuel Hopkins, D. D., of Rhode Island, as early as 1773. At a later period it drew commendations from the pen of Thomas Jefferson, who was greatly interested in some such scheme.

In the meantime what was still theory here, had become a realized colony under the British flag. In London, as early as 1787, some philanthropists, obtaining the co-operation of the government, set on foot an enterprise to colonize at some point on the African coast, those negroes, who, during the revolutionary war, had escaped from their American masters, to the protection of the English army, and had been sent to Nova Scotia, and after the close of hostilities found their way to that city. After some delay, and after meeting with almost overwhelming disasters, the colony was established at Sierra Leone, and the chief port, Freetown, built. Thither were sent at different times colonists from the British West Indies, and native Africans rescued from slave vessels.

This colony, by its success, was a constant invitation to Americans, to put on foot a similar project. In 1808 new reasons arose to hasten its establishment. From that year Congress began to legislate against the African slave trade. This body, in connection with several European States, declared the trade piracy, and sent out cruisers to watch the African coast and intercept the slave ships. This involved further action to provide for such natives as might be liberated from the trader's grasp, and whom it was inexpedient to bring to this country. Matters, however, continued in an indeterminate state until the year 1816. At that time the two separate and independent influences already mentioned came into active operation, and combined to mature the organization of the American Colonization Society.

The Rev. Dr. Robert Finley, of Basking Ridge, N. J., had long been thinking deeply on the subject and desiring to accomplish some action. Late in the year he visited Washington and had an interesting conference with two personal friends, the Hon. Francis S. Key, and Elias B. Caldwell, Esq. These gentlemen exerted themselves to secure the sympathy of leading persons, particularly among the mem-

bers of Congress, and so far succeeded as to arrange for an early public meeting. They also took measures to obtain the co-operation of their friend, General Charles Fenton Mercer, of Virginia, who had that year been acting conspicuously and independently in the same cause. This gentleman, a member and a sincere, influential lover of the Episcopal Church, discovered, from the secret journals of the Virginia Senate, that at a former session of the Legislature, measures had been introduced looking to the purchase of a tract of land on the African coast and the colonization upon it of the free negroes of that State. This discovery, though made too near the close of the session to admit of these measures being then revived in the Legislature, he describes as coming to his mind "like a ray of light breaking through the profoundest gloom." He went soon after to Washington to concert a plan for further action with Messrs. Key and Caldwell, and then passed on North, speaking in several States, declaring his purpose; and everywhere receiving promises of aid in co-operation and money. Having returned to his own State, he was informed by Mr. Key, in December, 1816, of the approaching formation of the Colonization Society, and he immediately drafted and presented to the Virginia House of Delegates, then in session, a resolution, asking the aid of the General Government in securing a location in Africa, where free persons of color, and such slaves as might hereafter be manumitted, could be colonized. The resolution was adopted in both Houses, and then brought to the notice of Congress. Thus, through Messrs. Key and Caldwell, these two movements of Dr. Finley and General Mercer were made to coalesce, and result in the meeting of 21st December, 1821, at which a constitution for the new Society was adopted and officers chosen.

As soon as the organization was made, the Rev. Samuel J. Mills offered his services to the Managers. This clergyman, let it be remarked in passing, gave the first impulse to foreign missions in America. He was foremost, while in Williams College, in organizing a society among the students, the object of which was "to effect a mission or missions to the heathen." Two years later, in 1810, while at Andover Seminary, in conjunction with Judson, Mott and Newell, he initiated the measures which led at once to the formation of the American Board of Commissioners for Foreign Missions. At the time he offered his services to the Colonization Society he was thirty-four years of age. He was appointed with Ebenezer Burgess to visit Africa and select a place on the coast for operations, giving particular attention to an examination of Sherbro Island. As soon as this step was taken, General Mercer visited Baltimore, and in connection with a gentleman there, secured a subscription to the amount of five thousand dollars to defray the expenses of the expedition; while Bishop, then Rev. Mr. Meade, in his own parish at Frederick, exerted himself to the same object so successfully as to receive the following notice in the first annual report made to the Society in January, 1818:

“Among a small but opulent society of slaveholders in Virginia, a subscription has been raised by the zealous exertions of a few individuals, of such magnitude as to illustrate the extent of the funds which we may hope hereafter to command, and to induce the confident hope that our labors will be rewarded by the willing contributions of a generous and enlightened people.”

Mr. Mills and his companion sailed in November, 1817, visiting England and Sierra Leone, and exploring the coast about the vicinity of Sherbro Island. Owing to the favorable reports given them of one John Kizell, who owned a tract of land upon the Island and who seemed favorable to the project, they recommended a temporary location of the colony at that point, until a site could be procured on the mainland, opposite. In 1819 Mr. Mills died while on the way home from Sierra Leone, but his companion reached this country in August of that year.

In the second year of the Society, Bishop Meade was urged to act as home agent, but while doubting what course to pursue, certain circumstances occurred to press him into service. They were as follows: On the 13th of April, 1818, Hon. W. H. Crawford, Secretary of the Treasury, and Vice President of the Society, sent a communication to the Society, informing them of an advertisement in a Milledgeville, Georgia, paper, of a sale at public auction, on the 3d of May, of thirty-four native Africans, captured from a slave vessel by a United States cruiser and brought into a port of that State.

They were to be sold under a law recently passed in that State, though by the Acts of Congress they were entitled to protection and a return to their native land. The business was at once made known to Mr. Meade, and he urged to set immediately about their rescue. He hastened to the scene, arrived in time to arrest the sale, and succeeded in saving them. Being thus thrown into such employment, he continued the voluntary discharge of an agent's duties, travelling through the Eastern States as far as Maine, and “everywhere, by his weight of character, zeal and eloquence, greatly promoted the interests of the Society.” On account of these good offices, he received the thanks of the Managers, for the “prudence, zeal and intelligence with which he had attended to the duties of agent.”

In 1820, the name of Bishop White appears in the list of vice presidents of this institution. The first president was Judge Bushrod Washington. In this brief account it will be seen how great was the influence and labors of Episcopalians in the work of the Society. Among them were, its first president, Judge Washington, Hon. Francis S. Key, Gen. C. F. Mercer, Bishops Meade and White, Hon. Jno. C. Herbert and others.

It was but a natural result, that the interest of the Church should be largely excited and directed towards the same race and continent which had secured the active sympathies of such of her members, and therefore it is readily to be accounted for that the Mis-

sionary Society of the Church should, among its very earliest operations, set about the establishment of a station upon that coast. So, also, as a natural consequence of this interest, we find the first persons offering themselves as missionaries to the heathen, desired to be sent to this country. Nay, more, we further find, that nearly all the first agents sent to Africa by this Society, to inaugurate its operations there, were members of the Episcopal Church. Passing by Messrs. Mills and Burgess, the explorers, we begin with the names of Rev. Samuel Bacon and Mr. J. P. Bankson. With them went Dr. Crozer, the first named being Episcopalians. Next came Rev. Joseph R. Andrus, Messrs. Ephraim Bacon, Christian Wiltberger, jr., and E. Wain. Of these, the first three had the same ecclesiastical connection. Then followed from the same communion, Mr. Jehudi Ashnum, whose spared life and prudent management were finally instrumental in establishing the American Colony at Liberia and laying the foundation of that Republic.

Thus, it appears that the zeal and activity displayed by some of her members in this philanthropic work, exerted a reflex influence upon the Church, opening the way for her future operations among the heathen, while at the same time she made a more immediate return for their charitable offices, by supplying from her own altar so large a proportion of the agents, who were to bear the heat of a tropical sun, and the malaria of an African coast, in accomplishing the objects of this Society. It is here, therefore, among these influences at work in connection with the early history of the American Colonization Society, that we are to look to find the causes which led to the American Episcopal Mission in Africa.

D. O. K., JR.

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From the Journal of Commerce.

## SPAIN AND THE SLAVE TRADE.

Up to the present moment the importation of Africans into Cuba has averaged 20,000 per annum, and this despite the combined efforts of the leading commercial nations, and the claims of innocence on the part of Spain in her own behalf. The Governor General of Cuba, on whose shoulders the responsibility for the continuance of the traffic is generally supposed to rest, also claims to act in good faith for its suppression. The fact still remains that somebody is guilty, and that it must be that prominent officials in Cuba or Spain are implicated. How to reach the latter, and compel the observance of treaty obligations between Spain and Great Britain, as well as the enforcement of the local statutes relating to the duties of officers of the government in Cuba, is the puzzle. We observe that the whole subject is being agitated anew in the Spanish Cortes, with the object of securing more efficient action on the part of the home government. In the Spanish Senate, January 23d, the Duke de la Torre, formerly Governor General of Cuba, made an earnest speech, demanding that

the slave trade should be declared piracy. While in office he made a proposition to this effect on four different occasions, in reply to which he received only "romantic and sentimental effusions." He believed no crime was more abominable. All sorts of atrocious acts are committed under its cover, to say nothing of the inhumanity which necessarily attends the mode of transportation. He stated that while acting as Governor General, "the deaths by small-pox brought over from Africa exceeded the number of slaves landed in the same period," so that there was no increase of population. Notwithstanding these facts are notorious and indisputable, the laws were wholly inefficient, he alleged, for the correction of so great an evil. The Minister of the colonies, in reply, acknowledged the truth of the assertions which had been made, but was unwilling to give England the power which would be conferred if the trade was declared piracy. He was in favor of modifying the existing law to correct its defects.

The subject is one full of difficulty, on account of the powerful temptations which beset those in authority in Cuba, as well as persons high in position under the imperial government at Madrid, so enormous are the profits of trade in negro slaves. While the latter can be bought on the African coast for \$50 per head, and sold immediately on being landed for \$500, as has been the case for several years, the appeal to cupidity and avarice, is almost resistless. As is well known, the present Governor General of Cuba, Dulce, indignantly repels the charge of complicity in the traffic, and, as if to purge his character of even the stain of suspicion, did not hesitate to make an example of several of the most wealthy and influential planters—Zulueta among the rest, who was banished five years, and sentenced to pay a fine of \$5,000. And more lately, acting apparently in the same spirit, Arguelles was sentenced to eight years in the chain gang. No one can prove that all this was not done in good faith, though intelligent men can easily be found, among merchants and other citizens of Cuba, who would need to be plied with strong argument before they could be induced to believe that even these acts were not dictated by shrewd calculations of pecuniary advantage. Or, admitting the purity of the motives influencing every act of the Governor General, it may still be possible that comparatively little of what is occurring throughout the island, in all the secluded bays and recesses of the coast, and within the jurisdiction of the numerous subordinate governors of districts, ever comes to his knowledge. All these suggestions readily occur to those who seek to explain the anomalies of the Cuban slave trade and the impediments in the way of its abatement. After all, Europe and America can hardly do less than urge upon Spain, by every consideration, the duty and necessity of earnest effort to bring this nefarious business to an end. Nor could they consent to palliate, on any pretence, however plausible, the continuance of a trade which outrages every sentiment of humanity, and is a standing mockery to treaty obligations, and an insult to the intelligence of the age.



From the Presbyterian Banner.

### THE ASHMUN INSTITUTE.

The four and a half millions of colored people in this country, will require a large number of ministers, physicians, teachers, and persons of intelligence, to make known to them the riches of the Gospel, for healing the sick, for instructing the ignorant, and for fitting them for the new and responsible duties devolving upon them in their condition and prospects.

The Ashmun Institute meets this want. It is located near the village of Oxford, Chester County, Pa.; was chartered in 1854, had its buildings erected in 1855 and 1856; and is under the superintendence of Trustees elected by Newcastle Presbytery. Three classes have already enjoyed the advantages of a higher grade of education under its auspices, qualifying them to act as future teachers of their race. Some of these have passed through a theological course of study and gone as missionaries to Africa. And the time has come when a greatly increased number are anxious to avail themselves of its advantages.

To meet this requisition, a movement has been set on foot to raise an endowment of One Hundred Thousand Dollars for this Institution; and we are highly gratified to be informed that the effort is meeting with considerable encouragement. Philanthropic and Christian gentlemen are having their attention turned to this matter, and we hope that the sympathies and liberality of the members of our own and other Churches throughout the country will be cordially and speedily extended to the Ashmun Institute. Formerly the number of students was about twenty-five; now one hundred and fifty are seeking admittance to its privileges. Let not our philanthropy and Christianity be found wanting in such a day as this.

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From the Lyons (N. Y.) Republican.

### LECTURE BY MR. H. W. JOHNSON.

Mr. H. W. Johnson, of Canandaigua, delivered a Lecture in the Court House, last evening—his subject being, "The Future of the Colored Race in America." Mr. Johnson is himself a colored man, and by trade a barber; but in the face of obstacles such as would turn back a man of no more than ordinary perseverance, he acquired a knowledge of the law, and was recently admitted to practice in the Supreme Court of the State of New York. He is now endeavoring to raise a sufficient fund for the purchase of a library of law books—intending to emigrate very soon to Liberia, and there establish himself for life. Mr. Johnson's intention is a laudable one, and we learn that he is everywhere meeting with liberal encouragement.

Mr. Johnson believes that the colored race cannot for centuries, if indeed they can ever, attain to political and social equality in America with the white. In this view he differs materially from Fred.

Douglass and other distinguished men of color; but he sustains his position by arguments that seem to be unanswerable. Even the most sanguine of his race tell him that they do not expect to attain this equality in a shorter time than three hundred years. And he is about to emigrate to Liberia, and to devote his energies to the advancement of its people—believing that in that field he can accomplish more, and assist in bringing about more speedy results, which will tend toward the desired end, than in America.

Mr. Johnson is a pleasing speaker—graceful in gesticulation and easy in general manner. His language is carefully selected, and his words are framed into sentences with a deftness and felicity which many a college-bred orator might well envy. There is *heart* in what he says, but not heart alone; there is intellect, and culture, and resolution. Sprinkle among the people of Liberia such men as he, if only one of them to a thousand, and before the world is a century older, who shall say to what place among nations she may not aspire?

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### CHANGE OF OPINION.

The following extract from a letter written by one of the most prominent and capable colored men of New York, who proposes to sail in a few weeks, with his family, for Liberia, is another evidence of the change which is continually occurring in the minds and dispositions of influential members of the colored population, who, not long since, were bitter opponents of emigration:—

“I am aware that the colored people are now completely intoxicated with the present condition of things in this country. They think all is fair and bright before them. Vain and delusive hope! The black man has no bright and glorious future in this country—his manhood and capacity for self-government can never be fully developed in America. I regard the present as auspicious for the colored man—not because he will receive much in this country, but because it will prepare him for the enjoyment of rights and liberties in the land of his forefathers.

The great majority of our people think they will inherit and possess this land. Not more mistaken were the children of Israel in regard to inheriting the land of Egypt than are our deluded people concerning their inheritance in this land. The bright Canaan of our hopes lies far across the waters of a deep blue sea. Our land of promise is on the soil of ill-fated Africa! This fact is as plain to my mind as if it had been engraved with vivid lightnings upon the blue vault of our overhanging sky. The time is fast approaching when the great majority of our people will discover this fact. Truth will finally prevail. Everything is working well. ‘The stone which the builders have rejected, must be made the chief corner stone,’ in any moral, social, religious or political edifice which colored men may ever hope to erect for themselves in the future!”

## BENEFITS OF BARBADOS EMIGRATION.

We had intended to offer some remarks touching the proposed emigration from the Island of Barbados to Liberia, when the subjoined perspicuous communication as to its promised advantages came to hand. The Rev. Mr. Seys, its esteemed author, speaks with a power that but few, if any, possess. Long superintendent of a large plantation in his native Island of Trinidad, and for upwards of thirty years prominently identified with the Missions of the Methodist Church in Africa, or as Agent of the U. S. Government at Monrovia for Recaptured Africans, he is fully qualified to view and to present this interesting movement in all its aspects.

Although Mr. Seys has passed his three score years, he retains much of the fire of his youth. The volunteer testimony of so experienced and enlightened a witness as to the beneficent aims and labors of this Society is invaluable. Truly it is an instrument raised by Providence to effect the best good of the colored population, and to bless the continent of Africa with the benefits of civilization and Christianity.

“Emigration to Liberia will essentially benefit the colored people of Barbados.

In that Island, as in all others in the Carribbean Sea, the negro is a kind of serf, or at most an alien, and may earn a mere living, but no more. The dominant race—the whites—will forever keep him down, and he can expect nothing but to remain as a servile portion of community. In Liberia he is free—eligible to the highest place in the gift of an independent and sovereign nation of his own complexion, origin, tastes, and habits; and he emigrates to a climate perfectly congenial to his constitution, where the temperature, productions, soil, and everything else, are precisely like those of his native Island.

Liberia will be much benefitted by emigrants from Barbados.

If the class proposing to go, as it is represented to be, consists of cultivators of the soil, no greater boon can be bestowed on the negro Republic. They want just such men—tillers of the ground. Men familiar with the culture of the sugar-cane and manufacture of sugar—familiar with raising arrow-root, ginger, and all the rest of the numerous productions of the torrid zone. And here it may be said that the Government of Liberia fully realizes this. They offer more of actual real estate—land in fee-simple—to these Barbadians, than to any other class of emigrants—*twenty-five acres to every family and ten to every single adult.*

A Mr. Tait, a Barbadian, with his wife and seven children heard of Liberia. He spent his all, save \$40, to get to Sierra Leone, and then gave his last

dollar in hiring an open boat to take him to the "promised land." It was the rainy season. For nine days and nights they were exposed to the bitterest weather. They at last arrived at Monrovia, wet, wearied, hungry, and every thing in the shape of clothes, books, and furniture utterly spoiled. They were objects of sympathy. The generous Liberians rallied around them, donations poured in from every quarter. The Colonization Society's agent, Mr. Dennis, gave them room in the Receptacle. Money, clothes, food, came in without stint. They all recovered, lived, went to work on the soil, and the Legislature gave Mr. Tait \$100, and fifty acres of land on the St. Paul's river. Liberia fully appreciates the West India emigrant and invites him to her shores.

The American Colonization Society will ulteriorly be benefitted by the emigration of persons of color from Barbados to Liberia.

This negro Republic, a monument vast and grand in its proportions, the great moral tendency of which, it has not entered into our minds fully to conceive, is the work of that Society. They stand out before the whole civilized world as the framers of a temple dedicated to African freedom, in which there is room enough for all the despised children of Ham to gather themselves from all parts of the world, and there become a people challenging the respect and admiration of all nations. The American Colonization Society have built this Ark of Safety for the black race. Now, whatever increases Liberia's wealth, population, revenue, commerce, literature, or moral worth, in the eyes of mankind, adds so much renown and honor to that Society. Whatever detracts from, or depreciates Liberia in any wise, or causes even a pause in her glorious career, detracts in just so much proportion from the renown and honor, nay from the usefulness of that Society. But the influx to Liberia of a large company of industrious and intelligent citizens from Barbados—only the beginning of a mighty rush of emigrants from the entire Antilles—will add vastly to the wealth, revenue, and moral *status* of Liberia, and must therefore enhance the American Colonization Society in the estimation of all true philanthropists.

The emigration of blacks from Barbados to the Republic of Liberia, will have a reflex action of the happiest character, on the colored population of the United States.

Let us admit that *now* black men are in demand as soldiers, yet so soon as peace is effected these men will be out of employ. Many will turn their attention to other pursuits. The unprecedented immigration of white persons from Europe, even now so great, will be greater when the war is over, and the black man hitherto so much prejudiced against Liberia, crowded as he will then be, and finding that the colored people of other lands—other governments—free as they are even there, are preferring their own nation and government, a Republic of their own people, will be led to turn at last to the home so much appreciated by their brethren of other countries. The more then that we elevate Liberia, the more we strengthen her agricultural

interests, promote her commerce, develop her vast internal resources, the more attractive we render her in the eyes of our own colored population. Let this be done by means of emigrants from the English, Danish, Dutch, Spanish, French, or Swedish Islands of the West Indies, and it is no less effectually done than if we wait for the slow process of emigration from this country. Let the wisdom of our excellent Government just now, in seeking, encouraging, nay inviting by special agencies, industrious immigrants from all parts of Europe, to come and people our untold millions of acres of fertile land, bringing with them the knowledge of the various arts and sciences, let *this* be the policy of the Republic of Liberia. Let them continue to increase by every laudable measure the attractiveness of that land of promise, and the colored population of our country will rush to its shores, while we give all the glory to God, and exclaim: 'He led them by the right way that they might go to a city of habitation.'"

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### INVITING EVIDENCE.

That Liberia is a fruitful and pleasant country, salubrious in its climate, orderly and moral in the deportment of its inhabitants, and a home where color presents no barrier to preference or distinction, is shown in the subjoined extract from a business letter received at this office. The writer was formerly a zealous missionary to Africa, but his failing health, in that trying climate to whites, compelled his return to his country:—

"I am very much interested in your work. I do trust the scheme may be prosperous. It is surely the only plausible plan for really benefitting the colored people of this country. Having seen with my own eyes the blessings conferred upon many in Africa who availed themselves of the favor of the Society, I can speak emphatically. In cases where persons had been much sick: in others where they had been lazy, and so became poor, I felt it would have been far better for them to have remained in this country. But where people are able and willing to work, there is certainly no place like Africa for them. Such realize it for themselves. And were it not for sickness, I myself would prefer that country to our own as a place to live."

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### ENCOURAGING FROM LIBERIA.

Letters from Monrovia afford an encouraging picture of the condition of the colored man's country. The amount of sugar raised this season is a third larger than last year's product. Coffee promises a greatly increased yield. The growth of cotton and its manufacture, by domestic industry, has been commenced. Surely, this is

progress. Less than fifty years ago, the chief article in this region for the foreign market was slaves.

The Legislature of Liberia closed its session on the 2d of January, having commenced December 6th last. President Warner, in his annual message; recommended retrenchment, and the Legislature acted upon his recommendation. They also passed a general Patent law—fee to citizens, \$25; aliens, \$50.

Professor Martin H. Freeman writes that he is greatly delighted with the sight of his ancestral land, and that he cannot describe the thankfulness he feels to those friends who helped him to that country. He remarks: "For the first time in my life I now feel that I am a man, with all the rights and privileges of manhood."

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### THE GUNBOAT PROPOSITION.

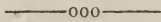
The urgent requirements of the Government and more weightier enactments prevented the consideration, by the House of Representatives, of the Act which received the almost unanimous approval of the Senate, to sell to Liberia a gunboat of moderate cost, to be paid for in instalments in the course of ten years. This is to be regretted as affecting our policy toward Liberia. That country represents in Africa our interests. It was founded by us, fostered by our care, and is modelled in its institutions and society after ours.

English trade in Africa is looked after by her colonies at Gambia, Sierra Leone, Lagos, Natal and the Cape of Good Hope: the French by her possessions on the Senegal, Algeria and Madagascar, and the Portuguese and the Spaniards command several points which give them influence and power. But although we established Liberia, our national authorities have done but little for it, while they have had every reason to aid in the hopeful work.

The United States is bound by treaty with England, to maintain a naval force of eighty guns on the West Coast of Africa for the suppression of the Slave trade, and to further the interests of commerce. The exigencies at home has latterly prevented the fulfilment of our obligations. But the recent withdrawal of a large number of armed vessels from points on our Southern Coast, suggests the inquiry,—where could two or three of the small but swift steamers thus released be so advantageously and honorably employed, as in the blockade of Western Africa to slave traffickers, and in opening up and fostering

American trade in that region? The importation of Native Africans into Cuba is believed to reach twenty thousand per annum! Of the imports and exports of the Coast, which have increased from fifteen to twenty millions of dollars within a few years, but an insignificant portion, and this is rapidly decreasing, is participated in by our own citizens.

The paramount claims of Africa to energetic efforts on her behalf: the suppression of the horrors of a traffic which yearly sweeps thousands of unoffending beings into slavery or eternity; and the opening of a continent still teeming with inhabitants, endowed with incomparable fertility, and offering the richest rewards to agricultural industry and legitimate commerce, should excite our Government and people to compassion and practical commercial endeavors, in the employment of all allowable means of promoting the moral and social improvement of Africa.



#### LIBERIAN DIPLOMATIC CORRESPONDENCE.

We have carefully read a pamphlet copy of 74 pages, printed at Monrovia, of the Diplomatic correspondence of the young African Republic, and are highly gratified with the evidence it affords of the intelligence and high moral tone with which their affairs are conducted. The most elaborate of the letters is one addressed by Mr. Blyden, the Secretary of State of Liberia, to Mr. Ralston, their Consul-General in London, in regard to an interference by the British Government with the sovereignty of Liberia at Gallinas, on the northwest coast. Gallinas was the last of the marts of the slave trade within what is now the Republic of Liberia, and great efforts were made to bring it within their jurisdiction and under their law, in which they were assisted by our own people. Mr. Blyden's exposition of their rights ought to be satisfactory to every fair mind, and we trust it will be. The British government has hitherto been kind and generous to Liberia, and we hope it may ever continue so.

In this connection we will take the occasion to make some remarks in regard to Mr. Blyden that perhaps may be interesting. Mr. Blyden is a native of the Danish Island of St. Thomas, of full African descent, and now about 35 years of age. Some twenty years since a missionary was sent from New York to that Island, who found him a smart, likely boy, an apprentice to a tailor. He instructed him,

and after a time recommended him to come to New York. He did so, and desiring to improve himself, sought admittance in a school there, but was not admitted on account of his color. This was greatly discouraging to him, and hearing of Liberia, he thought he would endeavor to go there. He went to Monrovia at the expense and under the patronage of the Colonization Society. He there entered the Alexander High School, and graduated with high honor, especially in the languages, both ancient and modern. As the Hebrew, however, was not taught in that institution, Mr. Blyden mastered it without a teacher, and we learn now ranks high as one of the best living linguists. On the establishment of the Liberia College, Mr. Blyden was made Professor of Languages and Belles Lettres; and when Mr. Warner, the present President of the Republic, was inducted into office, was appointed Secretary of State. His rapid progress and high advancement are an encouragement to effort, and certainly should stimulate every one of his race to struggle for better things than have hitherto been attained by them.

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#### THE FINANCIAL SECRETARY.

The Rev. William McLain, D. D., embarked on the 24th of February last, on the brig Eclipse from Philadelphia for Barbados, West Indies. The efficient Financial Secretary went prepared to dispatch an expedition from that beautiful Island to Liberia, several hundred of its colored residents having made application for the means to remove to that Republic as the best land they can settle in as a home and nationality. Ten thousand dollars has been appropriated by this Society toward the enterprise. We hope that our esteemed colleague may derive great benefit to his health, and that the result of this interesting movement will be such as to realize the most sanguine expectations of the friends of Liberia.

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#### DEATH OF CHIEF JUSTICE DRAYTON.

By the last West African mail steamer at Liverpool, a letter was received from a gentleman holding a prominent official station at Monrovia, in which was announced the death, "by drowning, on the bar near Poor river, adjacent to Grand Cess," of Rev. Boston



J. Drayton, the Chief Justice of Liberia, and a notable example of high-minded and Christian excellence.

Mr. Drayton was a colored man, a native of Charleston, South Carolina, who emigrated to Africa in 1845, at the age of twenty-four. He held, for some time, the office of Governor of the new republic of Maryland, and most strenuously opposed its annexation to the elder Republic, yielding only to imperative circumstances. As a missionary of and then superintendent of the Southern Baptist Board of Missions in that region, he enjoyed the confidence of the body who appointed him. As a judge and afterwards Chief Justice, he was one of the most upright and impartial of any which that country has produced. In 1863 he was a candidate for the Presidency of the Republic, but failed of an election.

Mr. Drayton married in Liberia a daughter of the Rev. James Eden, who removed from Charleston, S. C., in 1832, and was long the useful pastor of the first Presbyterian Church at Monrovia. Like most other Liberians, Mr. Drayton has been more or less engaged in mercantile pursuits, and was considered an honest, fair-dealing man. His private character was without blemish or reproach. Liberia will have occasion to regret in him the loss of one of its most valuable citizens, and the race an intelligent, industrious, and persevering member, whose capacity and reputation might be esteemed an honor by any individual.

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### ITEMS OF INTELLIGENCE.

MUHLENBERG STATION, LIBERIA.—A recent letter from the Rev. J. Kistler reports the health of the Missionaries at this prosperous station as now very good. He further remarks: "Spiritually we are doing as well as could be expected. The school is in a good condition. Six of our children are now receiving special instruction, and have all the morning hours given them for study. These express an anxiety to become missionaries and teachers. Two of them have for the past six months rendered considerable assistance in teaching. Things on the farm are doing well. We had a fine crop of rice, potatoes, eddoes, and cassada are quite plentiful with us. The coffee looks well, and some of the larger trees are quite full of berries. Our coffee farm will, in a few years, be quite valuable to the mission. There will be a great crop of sugar in Liberia this season, as there is much planted, and it is looking well. From \$75 to \$100 is made from an acre of cane."

DEATH OF AFRICAN MISSIONARIES.—What offerings the American Church has made for Africa? The dust of some of our choicest spirits rest on her shores. Death has been unusually busy for some time past among those laboring there. The Mendi Mission has suffered in the removal of Mrs. Rev. S. J. WHITON, who departed this life, November 9, 1864. The last evening of her mortal career, as she lay panting for breath, she whispered, "Tell—my—mother—that—I am—not sorry—I came—to Africa." Mrs. Rev. HENRY REIGERD died in New York, February 24, 1865, after a long and painful sickness, contracted during her Missionary labors in Africa. Miss MARGARET KILPATRICK was one of three young women who in 1856 sailed for Africa. She was obliged to visit this country twice with a view to the recovery of her wasted powers, but this second visit was not attended, as the first, with restoring virtue for future labors in the field of her choice, but resulted in her release from the toil and sufferings of this present time, on Friday, February 24th. Whether in sickness or in health, she was a bright and shining light, and her name will go down in the history of Missions.

A NEW CENTRE OF LIGHT OPENED.—In a letter dated November 19, Mr. Hoffman says: "Yesterday I sent forth, with prayer and counsel, Mr. J. M. Minor, (Native,) to open a new station at Idowia, in the Yidawudebo tribe. The place is twenty-five to thirty miles from Cape Palmas, and three hours' walk from the Cavalla River. The situation chosen is a very pretty one, two moderately high hills near the chief town, through which the main road runs to Webo. It is just half-way between here and Bohlen. The people seem very glad to receive us. The people are called the Hurobo people, and consist of six tribes, all speaking the same language—a slight modification of the Grebo. Grebo is understood among them. I rejoice that a new centre of light is opened in the interior, at this beautiful place, *which I call Beulah.*"

SOUTH-WEST AFRICA.—Mr. Baines, an artist who was attached to the expedition of Dr. Livingstone, on the Zambesi, has recently published in England a work, entitled "Explorations in South-West Africa. The *African Times*, in a notice of this book, says: "Mr. Baines's delineations of African scenery and people strike us as being particularly faithful. The book he has now placed before the public is essentially an artist's book; and those who like a plain, uncolored tale of African travel, without any of the deceptive halo which imagination too often furnishes, and which, like the mirage so frequently met with in Africa, only misleads, will be quite at home in this volume."

DR. LIVINGSTONE'S PROPOSED EXPEDITION to the district between the north of Lake Nyassa and the south of Lake Tanganyka, assumes a substantial form. The Royal Geographical Society have held out the prospect of £500, the Foreign Office are understood to promise a similar sum, and an admirer of Dr. Livingstone has given anonymously £1,000.

STATION AT THE BONITO.—Rev. George Paull, of the Corisco Presbyterian Mission, thus records the formation of a new out-station and the hopeful beginnings “Last week I returned from a second journey among the out-stations on the mainland—an initiatory step to the work which is to occupy my time for the coming year, i. e. visiting the out-stations as nearly as possible once each month, spending a week or ten days among them at each visit. This last journey was partly with a view to establish a station, somewhere along the coast, which might be occupied by a Scripture reader. A beautiful and promising location was found at the mouth of the Bonito, on the north bank, and about fifty miles up the coast from Corisco. Here we placed Mbata, who had once been located as a Scripture reader on the south side of the river. It is among the Kombe people, from whom already much encouraging fruit of missionary labor has been gathered at other points; and at this point also we look for fruit, if there is faithful sowing. They were anxious to have some one among them who would teach them the truth of God. Many among them were strong and noble looking. The mouth of the Bonito river, where the new station has been made, seems to be a most important point in reference to our future operations. When the time has come to push the work further inland, this will doubtless be the starting point, and indeed the chief and central point also for a time. There seems to be nothing in the way of *carryiny the work inland* even now, if it were possible for the Board to *send us more help*. The people seem willing, and the way seems really open, only the lack of men hinders. As we looked up the broad and lovely river to the great blue mountains beyond, and thought of the “plenty, plenty people,” of which the natives had told us, waiting on the hill-tops and in the valleys to catch some tidings of salvation—it was pitiful to think that they must still live on in darkness, and die as they had lived.”

A FAITHFUL SERVANT.—Old Mundy, good John Mundy, the faithful colored porter at the house of the American Tract Society, is dead. For thirty-eight years he has served the Society, being a good man, a zealous member of the Methodist Church, and respected by all who knew him. He has doubtless had the welcome: “Well done, good and faithful servant.” We take as much satisfaction in paying this tribute to Mundy as if he had been known to fame.—*New York Observer*.

### Receipts of the American Colonization Society,

*From the 20th of February to the 20th of March, 1865.*

NEW HAMPSHIRE.		VERMONT.	
<i>Henniker</i> —A. D. L. F. Connor,		By Rev. F. Butler, (\$40.)	
Donation.....	\$1 00	<i>Chester</i> —A Friend, 2. Rev.	
<i>Newport</i> —Mrs. M. L. Connor,		C. C. Torry, 1.....	3 00
Donation.....	3 00	<i>Newbury</i> —Cong. Church and	
<i>Charlestown</i> —George Olcott,		Society.....	12 00
Esq., Donation.....	5 00	<i>Vermont</i> —A Friend.....	25 00
	9 00		40 00

MASSACHUSETTS.  
 By Rev. Dr. Orcutt, (\$10.)  
*Royalston*—Mrs. Emily B. Rip-  
 ley ..... 10 00  
 CONNECTICUT.  
 By Rev. J. Root Miller, (\$379.20.)  
*Hartford*—James B. Hosmer,  
 \$25. Geo. Beach, \$20. L.  
 C. Ives, S. S. Ward, Hon.  
 Isaac Toucey, Woodruff and  
 Beach, D. P. Crosby, Lucius  
 Barber, and Hon. E. Flower,  
 each \$10. Rev. W.  
 W. Turner, E. T. Smith,  
 J. W. Beach, C. M. Beach,  
 E. B. Watkinson, C. Sey-  
 mour, Henry Reney, Edward  
 Bolles, C. H. Northum, Sam-  
 uel J. Tuttle, Mrs. William  
 Jarvis, and W. P. Burrall,  
 each \$5. Judge Waldo. H.  
 H. Barbour, Mrs. T. Wads-  
 worth, and Charles Benton,  
 each \$3. Mrs. J. B. Corn-  
 ing, Geo. Brinley, Dr. E. H.  
 Hunt, W. M. Matson, Wm.  
 H. Hill, Dr. H. Holmes, S.  
 M. Crosby, Mrs. L. H. Sig-  
 ourney, J. A. Butler, Henry  
 Benton, and Dr. J. C. Jack-  
 son, each \$1. W. W. Eaton,  
 O. D. Seymour, and N. H.  
 Morgan, each \$2. Cash, 20c. 204 20  
*New Haven*—Timothy Bishop,  
 \$20. President Day, Misses  
 Gerry, A. Heaton, President  
 Woolsey, and E. C. Read,  
 each \$10. Mrs. H. T. Whit-  
 ney, James Fellows, Hon.  
 R. I. Ingersol, Colin M. In-  
 gersol; Eli Whitney, James  
 Brewster, Samuel Bruce,  
 Wm. W. Boardman, E. C.  
 Scranton, N. Peck, and Wm.  
 S. Charnley, each \$5. Miss  
 Mary Dutton, Bishop and Bros.  
 Mrs. H. Ingersol, M. G. El-  
 liot, Mrs. Lois Chaplain, and  
 E. Bowdich, each \$3. Dr.  
 N. B. Ives, H. N. Whittlesey,  
 Samuel Noyes, E. B. Whit-  
 tlesey, Mrs. S. A. Stephens,  
 Mrs. Henry Ives, Dr. Levi  
 Ives, A. Bradley, J. B. Rich,  
 Dr. E. H. Bishop, and Dea.  
 A. Treat, each \$2. Mrs.  
 Isaac Beers, Morris Tyler,  
 John Auketell, A. B. Jacobs,

A. C. Wilcox, Mrs. J. B.  
 Bowdich, E. Marble, Isaac  
 Thompson, Dr. D. L. Dag-  
 gett, and James Winship,  
 each \$1..... 175 00  
 379 20  
 NEW YORK.  
*Poughkeepsie*—Legacy of Mrs.  
 Ann P Sherwood..... 851 25  
 PENNSYLVANIA.  
 By Rev. Dr. Orcutt, (\$127.)  
*Philadelphta*--C. E. Armstrong,  
 W. C. Morgan, Spear, Hol-  
 brook & Morse, and Charles  
 Sautee, each \$10. Mrs.  
 Judge Joel Jones, Mrs. D.  
 Haddock, Mrs. J. Hazeltine,  
 Misses Freeman, A. C. Cat-  
 tell, Mrs. A. G. Hubbell, C.  
 Macalester, Wm. Gallagher,  
 W. S. Ringgold, Geo. Dodd,  
 J. C. Wanner, S. H. Bibig-  
 haus, John Wiest, Geo. W.  
 Huntzinger, A. Holland,  
 Mrs. J. G. Smith, each \$5.  
 Miss R. C. Snowden, H. S.  
 Ziegler, each \$2. Rev. J.  
 S. Willis, A. Walker, James  
 Neill, each \$1 ..... 127 00  
 DISTRICT OF COLUMBIA.  
*Washington*—Miscellaneous... 682 55  
 FOR REPOSITORY.  
 MAINE—*Thomaston*—Capt. W.  
 Singer, to May 1, 1865..... 5 00  
*Hartland*—Kingman Ham,  
 to Jan. 1, 1865..... 1 00  
 NEW HAMPSHIRE—*Hillsboro*—  
 G. D. Goodell, to Jan. 1, '66,  
 per A. D. L. F. Connor, Esq. 4 00  
 VERMONT—*North Thetford*—  
 W. H. Latham, to Jan. 1, '66, 4 00  
 NEW YORK—*New York City*—  
 Yates & Porterfield, to Jan.  
 1, 1866 ..... 1 12  
 NEW JERSEY—*Elizabeth*—Mrs.  
 Laura Crittenton, to Jan.  
 1, 1866. .... 1 00  
 GEORGIA—*Savannah*—Rev.  
 James M. Simms, to April  
 1, 1866 ..... 1 00  
 Repository ..... 17 12  
 Donations ..... 565 20  
 Legacy ..... 851 25  
 Miscellaneous..... 682 55  
 Total ..... \$2,116 12

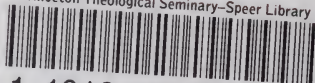




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